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THE Monthly REVIEWERS

REVIEWED by an
ANTIGALLICAN:
OR, A
VINDICATION
OF

Dr. FREE's late Book, upon *the Importance of the
Name of ENGLAND*, from the *timorous*, yet
malevolent Insinuations of that Fraternity.

By John Free.

*Est genus hominum, qui esse primos se omnium rerum volunt,
Nec sunt : hos confector : hisce ego non paro me ut rideant,
Sed eis ultro arrideo.* Terent.

——— *Invita fatebitur usque
Invidia, & fragili quærens illidere dentem,
Offendet solido ; nisi quid tu, doctæ, Trebati,
Dissentis. Equidem nihil hic diffindere possum.
Sed tamen ut monitus caveas, ne forte negotii
Incuiat tibi quid sanctarum inscitia legum.* Hor.

*Wishing to wound and yet afraid to strike
They hint a Fault ; and hesitate Dislike.* Pope.

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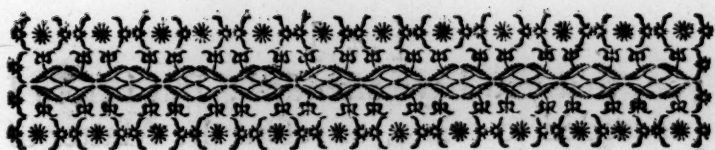
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Gentle Reader,

THAT the Monthly Reviewers are so freely dealt with, in the following Pamphlet is entirely owing to their own insolent Pertness, and studied ill Behaviour.

Had these People instead of shewing their poor impotent Malice, made their Remarks like Gentlemen and Scholars: they had been treated with that Deference, and Respect, to which all Persons are entitled, who well sustain those Characters. To give them an Opportunity of retrieving their lost Reputation, they are hereby publicly challenged to discover in the Book maintaining the Thesis, which has given them so great Offence, either Falsification of HISTORY, or Defect of ARGUMENT. *Provided*, they can do this with Decency, Sense and Reason, their Remarks shall be received with all proper Attention: But if after this fair and open Challenge, they hide their diminished Heads; they must be content to share the Infamy of other sneaking Bullies, and submit to bear a Name so exactly expressing their Merits, that every one may hit upon it, though it be rather too gross to mention.

Till there appear then in these People some Signs of Amendment, I believe the unprejudiced Reader will allow, that the Correction I am about to give them will be neither more nor heavier than they justly deserve.



THE
Monthly REVIEWERS

REVIEWED by an
ANTIGALLICAN.

WHEN I receive an Affront from a
Stranger, I generally defer my Re-
sentment, till I can inform myself
whether there be any Thing valu-
able in the Character of the Person, which
may incline me to overlook the Offence, or
alter my Opinion of the Injury. If the
Offence come from a *Number*, I still wish
to know whether they be *all* Delinquents:
And if not, who are the *guilty* Parties; that
I may clap the *Saddle upon the right Horse*,
or the right *Ass*, if they chance to be *Asses*.

THIS is the Conduct which I have ob-
served, Gentlemen, with Respect to you,
who have introduced **yourself*s to my Notice,
under the Style and Title of the *Monthly*
Reviewers. I must be so frank as to tell

B

you,

* *Noris nos (inquit) de Et i sumus?*

HOR.

you, that you have offended: But before I proceeded to relate, or resent the Matter of Offence, I was willing according to my Custom to inform myself of the Character of the Offenders. You, it seems, though indeed it is, what I should never have suspected from your *Figure*, are suffered in this COUNTRY to be the publick Registers of our *Commonwealth* of *Letters*. In which Capacity you have been guilty, at least in the general Opinion, of much Disingenuity, and ill Manners, Particularly in your lame Account of an *Antigallican* Book, which WE, of that ORDER generally esteem, as it discovers to us some long concealed, but affecting Circumstances of our *Country*. For you must know we *Antigallicans* love our *Country*, and are heartily grieved that thro' *Disuse*, it has in great Measure lost its *Name*, and with it, the *national Adherence* and *Connection* of near *Half* its People.

THE *Permission* of which Loss we conceive to be an *Oversight* fatal to the *Nation*; and of as bad Consequence, as the Loss of a *Muste-Roll* to an *Army*, when they are going to be drawn out to *Battle*.

WE know that by rendering our Numbers thus contracted, diminished, or UNCERTAIN *at home*; the *Figure* of our *Nation* is lessened *abroad*; we take therefore our *national Name* to be of such Importance, as
to

to join with the Author in his Opinion, that we should *use it every where*, and *support it every where*: Particularly against the *Insolence* of the FRENCH, who are sensible, if we be not, that the *Extinction* of our *Name*, and the *Credit* of that *Name* would be the *Extinction* of our *Nation*. The Arguments in this Book of the *Doctor's* are acknowledged by us to be strong, and clear, all tending to promote *Loyalty* and *well-grounded Affection* to the KING and *true* Notions of the *Interest* of our COUNTRY.

WE are of Opinion too, that these are *Subjects* of the *highest Importance*, and therefore I being a *Register* of one of the laudable *Associations* of *Antigallicans*, and knowing the Sentiments of my Brethren, am required to call you to an Account, Gentlemen, for your ill Conduct in endeavouring to stifle the Reputation of a Book of this Consequence, by *covering* it from Sight in your Review, and scarce allowing it to peep through your many Accounts and Elogiums upon *Dictionaries* and *Spelling-Books*, which Compositions, though they may be of infinite Service to such Writers as you, who may be continually beholden to them; yet they are not of equal Concern to the *Publick* with one, which tells them, by what Means they shall either be a *glorious Nation*, or no more a *People*.

IT being objected to you in *Print*, that you are used to give *Characters* of Books, *which you never read*, and the Character I have given of this being so different from that, you were going to draw concerning both the Design and the Worth of the Performance: You may possibly be at a Loss to know what Book I mean; it was published, I believe, in *April* last, and towards the End of your Review for the Month of *May*, it is thus recorded.

“ *Seasonable Reflections upon the Importance of the Name of ENGLAND: Wherein it is enquired, whether the Disuse of that Name, and likewise that of an Englishman, among those, who are of English Extraction hath not sensibly hurt, and diminished the Strength, Influence, and Extent of our native Country. Address’d to * * * *, Esq; Member of * * * and President of one of the laudable Associations of Antigallicans. By John Free, D. D. Vicar of Runcourn in Cheshire &c, &c, Price One Shilling. Sandby.*”

I BELIEVE the Author did not put *an* before *Englishman*, I imagine, in this Place, he would not think it to be quite so good ENGLISH,

UPON the Book you have this Remark.

“ DR. Free considers the Substitution of
“ the Name of *Great Britain* in the Room
“ of *Old England*, as of the utmost Prejudice
“ to

“ to our national Interest.—Were we not
 “ so much in Debt to our Readers, for Ac-
 “ counts of more important Publications, it
 “ is possible we might have entertained
 “ them with an Extract from this extraor-
 “ dinary Rhapsody.”

It is possible!——Why really this was very condescending; the Author might possibly think himself hugely obliged to you for the Favour. But before I come to a close and strict Censure of the *explicit* or *implicit* Meaning of your Remark (for more seems to be insinuated, than affirmed) I must acquaint you with the Success, which I met with in Pursuance of my candid Design before related, of first informing myself of the *personal*, or *corporate* Merit of you the *Remarkers*.

DURING my Enquiry I received somewhat different Informations; some by *Hearsay* and some in *Print*. It was said “ that you were
 “ *ministerial* Writers,”—which would certainly, if true, have been a Circumstance in your Favour; as we *Antigallicans* know, that Dr. *Free* has the highest Veneration for the Sagacity, and Integrity of *some* People in the Ministry, because they heartily love him, and now in the Space of ten Years have conferred so many and great Favours upon him, for the faithful Services, which during the last *Rebellion* at a critical *Time*
 and

and *Place*, he rendered to his MAJESTY. Now therefore, had this been quite clear, that you were a *Band of ministerial Writers*, your Offence had been greatly mitigated: but alas, that Supposition was hardly made, when it seemed to appear, as you will find hereafter, upon the Face of your *Criticism*, that you were *disaffected* to our KING and COUNTRY, which immediately took away all Shadow of your *Connexion* with a loyal Ministry. For it is not to be imagined that the *Ministry* can either be *Enemies* to the KING, or to the *Friends of the KING*.

THE next Report brought nothing advantageous to your Characters. It implied, that though you affected to appear most *learned*, most *judicious* and *profound*, yet you enjoyed those Qualifications but in your own *Conceit*; that it was owing to this *Cause*, in Conjunction with the Teazingness of dire *Necessity*, and not to any Sort of *Election* or *Approbation* of any *Man of Learning* (unless by a new Figure you can apply that Appellation to the *Bookseller*, who pays the Rent of your Garrets) that you had erected yourselves into a *Fraternity*, and in Spight of *Modesty*, and *common Sense* continue to act, as though you were the *commissioned* CENSORS, or DICTATORS upon every Point of *English Literature*.

THAT

THAT your Methods of condemning were either by *faint Praise*, timid *Insinuation*, insidious *Slur*, impudent *ipse dixit*, or *outrageous exclamatory Censure*. As an Example of your *first* Method, you give * a venerable Sage, whose Writings are full of *Learning*, *Experience* and *Wisdom*, a short Allowance of Fame, by calling him † *an ingenious Writer*; which would have been scarce sufficiently expressive of his Merit, when he made his first *Appearance* in an *University*. The other Methods you use sometimes *conjointly* and sometimes *separately*, an Instance of their *joint* Force there is in the words ‡ *extravagant Rant*! when applied to a *Piece* of one of our most sedate, reasoning, elegant, and religious Writers. Concerning this your deplorable Unfitness to answer the high Purposes of *publick* CRITICISM, it is said, that you have received several *feeling* Admonitions, according as your ill starred *Dulness*, or *Effrontery* has led you to oppose yourselves to Men of superior Abilities: But that when you meet with a Shock, by sharing the Blow amongst you, you render it more tolerable, and *comfort*, I should rather say, *harden*, yourselves against

* The Lord Bishop of London. † Review for April, 1755. p. 273. ‡ Review, Jan. 1755. p. 19. Here the *outrageous*, and the *Ipse dixit* are united against the Author of Deism reveal'd.

the next Attack. This, indeed, which hath been hitherto advanced, is mostly common *Report*, but it seems notwithstanding, to be confirmed by an Account in *Print*, which was found by Accident upon the *blue Cover* of your Review for *February* last. I was a little surprized to find you were thus obliged to fly to *cover* Gentlemen, and to see you thus self-excluded from your own Book. The *blue* Account proceeds as follows :

This Month was published,

A PRACTICAL Comment on the 107th Psalm. By *William Romaine*, Lecturer of *St. Dunstan's* in the West, 8vo. 2s. 6d. *Worral*.

“ As to the Merit of this Work, the *Com-
pilers* of the *Review* chuse to say nothing ;
—Praise it they *cannot*, and censure it they
must not, for a Reason that will occur to
the Reader after perusal of the following
Extract from its Preface.” Where among
other Things Mr. *Romaine* bears Testimony
thus, “ Reader—Let me give thee a friend-
“ ly Caution against being misled by a Set
“ of *infidel Writers*, who pretend to give
“ Characters of Books, which they never
“ read, in a Thing called the *Monthly Re-
“ view*, in which I have seen every sound
“ Doctrine of *Christianity* ridiculed and
“ blasphemed, and every damnable Heresy
“ opened,

“ opened, defended and maintained. I ex-
 “ pect no Favour from these Men. I de-
 “ fire none. To be spoken well of by them
 “ would be indeed a Reproach; their A-
 “ buses will do me Service: And they may
 “ load me with *Enthusiasm*, I will carry it
 “ patiently, and would suffer any Torment
 “ upon Earth, rather than be answerable
 “ for their horrid Blasphemies against Je-
 “ hovah and his *Christ*. And I hope, Read-
 “ er, that the *Evidence*, which I have laid
 “ before thee will prevail against these
 “ *Monthly Reviewers*. If thou art as *indif-*
 “ *ferent* about what they say of me, as I
 “ *am*, it will not move thee at all, but thou
 “ wilt think the better of me, the more I
 “ am abused by them. And whenever thou
 “ seeest an *Author degraded or vilified by*
 “ *them*, if thou wilt take my Advice, buy
 “ the Book; and depend upon it *there is*
 “ *something very excellent in it*, and I dare
 “ promise *thou wilt never be disappointed.*”

Thus far Mr. Romaine. And upon my
 Word, Gentlemen, it is a *sad* Character.
 You are here represented as *Blasphemers* of
 God and his Christ, *disingenuous* and *offen-*
sive to Men. How do you reply to all this?
 Why, truly, I think but so, so. Your
 Words are these.

“ Now after so hearty a Recommendation,
 so essentially (as we think) to the *Credit*

C

and

and *Advantage* of the *Review*, it might be expected that Gratitude would induce us to say something handsome of Mr. *Romaine*, and his Works: But as our Impartiality would probably on such an Occasion be called in Question, we must content ourselves with a bare Acknowledgment of the real Honour this *learned* and *worthy* Divine has conferred upon us. To be so *thought* of, and *spoken* of, by a Gentleman of his Character both as an *Author* and as a *Man*, is to attain the Summit of our Wishes. And to manifest the high Estimation in which we hold this Proof of his gracious Regard for us, we have with all becoming Zeal and Pleasure, thus ornamented our *Armour* with the *precious* Tokens, following herein the Examples of the *Knights* of OLD, who proudly wore, as Badges of Distinction, the sacred Scarfs, or other Marks of Favour given them by their Respective *Princesses*."

I EXPECTED, after this high Profession of Civilities, that you in your Turn would have given Mr. ROMAINE an Entertainment of your own providing, instead of that, his own very Reflection is served up again, which must needs be a little stale after twice using. He says, *he takes it as an Honour to be disesteemed by you*: And you with great Variety of Invention reply, *that you*
take

take it as a GREAT Honour to be disesteemed by him.

Occidit miseros *Crambe repetita* Magistros.

Oh! my poor Masters, &c. &c.

I MUST ask Pardon though, for *this* Rhapsody. I am sensible that this Verse of *Juvenal* looks something like a *Song*, and what is worse, by its Application, it may be taken for a *Song* upon you. So I return to Order—You have, I confess, so far the Advantage over Mr. *Romaine* in your *Reply*, that your Words are more pompous, and in the elevated Style of Books of *Chivalry*. You say, that you receive the *written Character*, which he has given you as a *Scarf*—a SACRED *Scarf*—from a *Princess*. This is certainly a *sublime* Conception of the Thing, as well as *grand* Expression. A Person of *ordinary Parts* would think it more resembled one of those disgraceful *Papers* or *Libels* usually pinned to the *Back*, or *Breast* of such *Criminals*, as deserve to be lead to a *Pillory* or a *Gallows*. However, you say, you must consider it as a *Scarf*; but why?—O! now I have it—that you may keep it to *decorate* your *Armour* after the Example of the *Knights* of Old.

How

How well you may be compared to *Knights Errant*, Gentlemen, you yourselves must judge. They were People, it seems, who ran a *Tilt* at every Thing. For which as I have read in the *renowned* DON QUIXOTE, they met with many Misfortunes; were sometimes *unhorsed*, at other Times had their *Teeth knocked out*. A Kind of Occupation, which I think, you had much better decline. But thus advising you, you will think, perhaps, that I have *forgot* your *Armour*. Why really considering your *modern* Ways of Fighting, I am not sufficiently acquainted with the *Use* of it. Pray, *Gentlemen*, do you wear it upon your *Foreheads*? Is it *case-hardened*? Pshaw! I hope you don't imagine by these civil Questions, that I intend either to reflect upon your *Modesty*, or insinuate, that you go in *Danger* of having your Heads broke.—Those Marks of Infamy belong generally to your low liv'd *unmannerly* Vulgar, on Account of their *ill-Behaviour*, and can rarely be the Fate of such courteous Knights, as those, you affect to rank with, who for being the *Pink* of Good-Breeding, and the *Mirroure* of *Knighthood*, were *ornamented*, and *scarfed* out, as you relate, by the *delightable* Hands of their *respective Princesses*.

How you came though, to fix upon Mr. *Romaine* as *such*; or to call him by Comparison

rison a *Princess*, I am at a loss to tell. I never thought, that he was *quite* so handsome, nor did I ever observe any thing in him, that seemed *effeminate*.—But not to attack you from another Man's *Battery*, as you have alarmed me by a *random* Shot; I shall, upon the *Ground*, which you have been pleased to leave me, erect another of my own.

THE *Character*, which the *World* gives you, you see, will not entitle you to any *Mercy*: Nor is it a very favourable one, that you give of yourselves. You leave us to infer, that you are a Set of People *something* resembling the *Knights Errant* of old; and at the same Time too, such *Knights Errant* as cannot distinguish *Sexes*, but take a *Parson* for a *Princess*.

Now in the *Character* of *Knights Errant* the *Law* will consider you *here*, as no better than *Vagrants*; and the *common People* of ENGLAND will scarce allow you a Rank above that of *strolling* Players, who, as I have heard, are in many Countries deemed by their *Profession* EXCOMMUNICATE.

IN this Situation and Character, *Culprits* how will you be tried?

I DON'T imagine that you have a right to answer with a *common* Malefactor by God, or THIS Country.

FOR

FOR as to the former ; you seem to have been wandering so long in the *academick Woods* of my Lord *Bolingbroke*, or other such *romantick Regions* ; that you are accused of having lost all proper Sense of a Deity : And as to this *Country* ; if you have renounced its *Interest*, and are *Enemies* to its *Name*, you have no Title to its Mercy. Since you appear therefore to be *Strangers*, *Aliens*, or *Knights Errant* ; we can try you only by the Rules of *common Honesty*, and *common Sense* : And therefore, I believe, it will be most agreeable to *common Sense*, notwithstanding your *Knighthood*, to consider you as *Hackney-Writers*, the *low* and *mercenary* Authors of the *Thing* called the *Monthly Review*, particularly of that, which appeared in *May* last, and contained the following Paragraph, wherein you endeavour to reflect upon Dr. *Free* for the Book he has written in *Defence* of the Honour, Antiquity, and Usefulness of the *English* Name ; and the *Pre-eminence* and *just* Extent of *ENGLAND* our Native Country. The Accusation you bring is this.

“ DR. *Free* considers the Substitution of
 “ the Name of *Great Britain* in the Room
 “ of Old *England*, as of the utmost preju-
 “ dice to our national Interest.” That you
 mean this as an *Accusation* is plain, by the
 Abuse that follows.——“ Were we not so
 “ much

“ much in Debt to our Readers, for Accounts of more important Publications, it is possible we might have entertained them with an Extract from this extraordinary Rhapsody.”

HERE you say, that you could have *entertained* your Readers with some *Passages* from the Book (it seems then it contained some *entertaining Passages*), and as you add *extraordinary*, to be sure they would have been *extraordinarily entertaining*. Why did you not then insert them? Is it not the *Design* of you *Hackney-Writers* to *entertain* your Readers? If you profess to have *no such Design*, you must by your own Profession be reckoned *Dunces* indeed. But if on the contrary such be not only your *Design*, but your *INTEREST*, *what could move* you to depart from your *Purpose* and your *Interest*? Was it any *Consideration* more *valuable*, than could arise to you in the *Course* of your *Trade*? If it was, there is then no Wonder that you should preferably *attend* to that, and at the same Time *conceal* it; but if there was no such *secret Reason*, why then, it is very strange to say that you neglected to give your Readers *extraordinary Entertainment* in order to give them *Entertainment*. Is not this a Contradiction, Gentlemen? Or are we to call it by any other

ether Name, when People are forced to contradict themselves.

WHY no, you say, you neglected to give your Readers this *Entertainment*, that you might satisfy their Curiosity about more important Publications.

I AM afraid, by your own Account of the Matter, that this *Excuse* will turn out likewise to be a *Fib*: You say, “ that Dr. *Free* “ considers the Substitution of the Name “ of *Great Britain* in the Room of that of “ *Old England*, as of the utmost Prejudice “ to our *national* Interest.” This looks *important*.—In this Place, though before I proceed, I should be glad to be informed what is the Force of your Term *considers*. You Gentlemen that know nothing of *Logic*, are always at your *Considerings*, about it, Goddess, and about it,—as your Friend POPE describes you. You should either affirm or deny, *Honies*. Say roundly then, and hold up your Heads, Dr. *Free* asserts; That the Substitution of the Name of *Great Britain* in the Room of that of *Old England*, has been of the utmost Prejudice to our *national* Interest.—Very well Gentlemen, if the Doctor does assert this, do you deny it?

THE *Proposition* must be either *true*, or *false*. You are afraid to say, that it is *false*, or that the Doctor hath not, beyond all

all Contradiction, proved it *true*. But if you can make no *Objection* to the Truth of it, why then the Proposition, *for any thing you have to object to it*, is very true. But if the Proposition be very true, then is the *Publication*, and *Proof* of such a Proposition a most *important Publication*, and the Person, who having this *Conviction*, can call it otherwise must be a *Traitor* to his *Country*; at the same Time that thus *contradicting* his *Conscience*, he must be sensible that in his private Character he is a *Liar*. And one would think, he should be sensible likewise, at least, *he should be made so*, that none but *Scoundrels* upon a *pecuniary*, or any other *Consideration* will suffer themselves to be *self-convicted* of a Lye.

As to the next *Objection* to this Pamphlet; that *such Writers as you* should call it *extraordinary*, is of very little *Moment* to the *Pamphlet* or the *Publick*; and not at all surprizing. For to People of very *ordinary* Apprehensions, every thing, that exceeds their own mean Capacity, must necessarily appear, and may naturally enough by them be called *extraordinary*. But how your unfortunate *Dulness* came to stumble upon the Word *Rhapsody*, is a Difficulty to be solved no other way than this, that the *Word* happened to *please* you, and therefore you were determined to use it, though you

did not know its *Meaning*. Every School-Boy however, could have told you, that your favourite Term *Rhapsody*, is derived from the Greek Word *ῥάπτω* to sew together, and *Ὀδὴ* a Song. It signifies therefore a *Collection of Songs*. But where are *these Songs*? — 'Tis pity you should have this *Singing in your Heads*, Gentlemen, it is an ill Symptom. I find no *Songs* but in your *Imagination*. The *Doctor's Book* is *Argumentation* throughout, mostly *serious*, sometimes indeed, where the Subject seemed to require it, after the Manner of Dr. *Swift*, he is a little *pleasant* and *facetious*. In which Practice he is warranted by that excellent Master, *Horace* *; who being an *Anti-Dunce*, perhaps was never sufficiently studied by you, or any of those Authors, which load the *Parent Afs*, that makes your Master's *emblematick Sign*, called the *Dunciad*. That is, it seems, an *Afs* loaded with *Authors*. Does his Sign represent his Case?

BUT to return to Dr. *Free's Book*. — I do not find any thing of the *Song* kind, or that looks like a *Verse* throughout the Whole, though I have searched it over and over. You could not therefore call it *Rhapsody* on Account of the *Songs* in it;

* ——— *Ridiculum acri
Fortius & melius magnas plerumque secat res,*

Hor.
You

You certainly then (if you had Regard to the remaining Part of the Signification of the Word) give it that Name, because (like other Books) it was connected, or *sewed together*. But at this Rate the BIBLE among Gentlemen, that are Infidels may be reputed *Rhapsody*. Sir *Is. Newton's* PRINCIPIA may be *Rhapsody*, nay, if you *Rhapsodists* have a Mind to extend your Dominions, so fast, I don't know what may become, of the *Laws* of the Land, the *Marriage-Act* in its Infancy might be *sewed* together.

THIS is no Reproach to any Book, and therefore none to Dr. *Free's*. However it is plain by the malignant *Tenor* of your Remark, that you intended him Reproach; but unluckily misapplying this *musical* Word, whose proper *Meaning* and *Etymology* you did not understand, you have thereby against your Intention done Honour to him, in exposing your own Ignorance.

*Quid voveat dulci nutricula magis alumno
Quam sapere, & fari ut possit quid sentiat—*

Hor.

I AM sorry, considering the high *Character* you would affect as *Criticks*, that you should lead me, or the Publick, which you are to *live by*, into such an unfavourable Opinion both of your *Integrity* and *scholastic*
tick

tick Capacities. For my part, I am ever for the old Maxim of *short Ways* with *such Dissenters*; and therefore, Gentlemen, (only for the Sake of *Merriment*, and not quite in *Earnest*) what if from this *Specimen*, (which is all you have been pleased to present particularly to us of your Talents and Dispositions) I should declare? That in the first Place you appear to be no *Englishmen*, but Strangers, or *Aliens* in the Interest of *France*, disaffected to our *King* and *Country*, by which I mean *England* and the King of *England*: That you are a Set of R—sc—ls; nay, of ignorant R—sc—ls; and lastly, as a *Palmarium* for you in the Character of Criticks—shall I make it appear to the World, that you are a Set of Fools?

I SHOULD not be so home in my Charge, Gentlemen, but that I intend with great *Pleasantry* to make it good, and to avoid the Imputation of *Rhapsody*, I must beg leave now and then to put my Arguments into *Syllogisms*. Whether you know any more of the Meaning of that word, than you do of *Rhapsody*, I cannot tell, but the Generality of Mankind, who are to be our Judges, are pretty well informed that *Rhapsody* and *Syllogisms* are very different Things. I only beg your *Patience* in the Use of them, and after you have considered their
Force

Force and Meaning, you may call them by what *Name* you will, only be sure to understand it, otherwise your *Ignorance* may be exposed again.

BUT to begin with the *first* Article of my Charge, that I suspect you to be no *true Englishmen*, by which I mean, that you are neither of *English Extraction*, nor in the *English Interest*. In support of this Assertion I argue thus :

SYLLOGISM I. *Proving the Monthly Reviewers are no true Englishmen.*

Major.	{	No true <i>Englishmen</i> would shew their Envy and Displeasure at a <i>Defence</i> of the <i>English</i> Name, the <i>Extent</i> of our Territory, and the <i>antient Power</i> and <i>Glory</i> of <i>ENGLAND</i> .
Minor.		{ THE <i>Monthly Reviewers</i> shew their Envy and Displeasure at a <i>Defence</i> of the <i>English</i> Name, the <i>Extent</i> of our Territory, and the <i>antient Power</i> and <i>Glory</i> of <i>England</i> .
Conclusion.	{	THEREFORE the <i>Monthly Reviewers</i> are no <i>true Englishmen</i> .

SYLLOGISM II. *Proving the Monthly Reviewers to be Strangers and Aliens.*

Major.	{	THOSE, who are no true <i>Englishmen</i> , are Strangers and Aliens.
Minor.		{ THE <i>Monthly Reviewers</i> are no true <i>Englishmen</i> .
Conclusion.	{	THEREFORE the <i>Monthly Reviewers</i> are Strangers and Aliens.

SYLLOGISM III. *Proving them to be Strangers in the Interest of France.*

Major.	{	STRANGERS and Aliens who are offended at the good Purposes of a Book, tending to rouse the <i>English</i> to an immediate <i>Defence</i> of their <i>national Glory</i> , against the <i>Insolence</i> of <i>France</i> , are Strangers and Aliens in the <i>Interest</i> of <i>France</i> .
		{

Minor. { THE *Monthly Reviewers* are Strangers and Aliens, who are offended at the good Purposes of a Book, tending to rouse the *English* to an immediate Defence of their national Glory, against the Insolence of *France*.

Conclusion. { THEREFORE the *Monthly Reviewers* are Strangers and Aliens in the Interest of FRANCE.

SYLLOGISM IV. *Proving them to be disaffected to our King and Country.*

Major. { STRANGERS and Aliens in the Interest of France, are disaffected to our King and Country.

Minor. { THE *Monthly Reviewers* are Strangers and Aliens, in the Interest of France.

Conclusion. { THEREFORE the *Monthly Reviewers* are disaffected to our King and Country.

You afford me another Argument, Gentlemen, to prove, that you shew yourselves particularly disaffected to the King, which is as follows:

SYLLOGISM V. *Proving that they shew themselves to be particularly disaffected to our King.*

Major. { THOSE, who without being able to disprove it, do yet put a *Slur* upon an accurate Defence of his MAJESTY'S *antient Title* to the Crowns of *England* and *Scotland*, by comprehending it under the Name of *Rhapsody*, (those I say,) shew themselves particularly disaffected to our King.

Minor. { THE *Monthly Reviewers*, without being able to disprove it, do yet put a *Slur* upon an accurate * Defence of his Majesty's *antient Title* to the Crowns of *England* and *Scotland*, by comprehending it under the Name of *Rhapsody*.

* See this Defence of his MAJESTY'S Pedigree, p. 40, of Dr. Free's Book, which the Reviewers have the Modesty to call a *Rhapsody*.

Conclusion.

Conclusion. { THEREFORE the *Monthly Reviewers* shew themselves particularly disaffected to our King.

SYLLOGISM VI. *Proving them to be a Set of R—sc—ls.*

Major. { STRANGERS and Aliens in the Interest of France, who are *disaffected* to our King and Country, are a Set of R—sc—ls.

Minor. { THE *Monthly Reviewers* (have been proved to be, *i. e.*) are Strangers and Aliens in the Interest of France, who are *disaffected* to our King and Country.

Conclusion. { THEREFORE the *Monthly Reviewers* are a Set of R—sc—ls.

SYLLOGISM VII. *Proving them to be ignorant R—sc—ls.*

Major. { THOSE, who appear not to know the *Etymology* and *proper* Meaning of the common word *Rhapsody*, are ignorant.

Minor. { THE *Monthly Reviewers* appear not to know the *Etymology* and *proper* Meaning of the common word *Rhapsody*.

Conclusion. { THEREFORE the *Monthly Reviewers* are ignorant.

By the foregoing Syllogism, they were proved to be a Set of R—sc—ls; and by the Rules of Conversion in *Logick*, a Set of R—sc—ls that are *ignorant*, are a Set of *ignorant R—sc—ls*.

HAVING advanced thus far, Gentlemen, now in the last Place, as a *Palmarium* for you, in the Character of Criticks, I think I should make it appear to the World, that you are a Set of *Fools*: For I would have you be informed, foolish as you are, that these *Propositions* are somewhat different, as Ignorance implies a Want of *Learning*: And Folly of *common Sense*.

SYL-

SYLLOGISM VIII. *Proving them to be a Set of Fools*

Major. { THOSE, who without Occasion, expose
 their own Weakness and Ignorance, are a Set
 of Fools.

Minor. { THE *Monthly Reviewers*, without Occa-
 sion, expose their own Weakness and Ig-
 norance.

Conclusion. { THEREFORE the *Monthly Reviewers* are a
 Set of Fools.

Now, Gentlemen, if you take the Con-
 clusions of these several Syllogisms, you will
 find that in the Sum Total they amount to
 this:

THAT you are no *Englishmen*, but
 Strangers or Aliens in the Interest of *France*,
 disaffected to our *King* and *Country*, by
 which I mean *England*, and the King of
England: That you are a Set of R—sc—ls;
 nay of ignorant R—sc—ls, and lastly as a
Palmarium for you in the Character of Cri-
 ticks, that you are a Set of Fools. Q.E.D.

THIS *Series* of syllogistical *Arguments*,
 Gentlemen, among *Logicians*, is called a
String—And it is a *String* at your Service.
 —But lest you should be tempted to make
 a *melancholy* Use of such a Thing, and go
 and hang yourselves, I will relieve you with
 a short *Story*, the *Moral* of which, if you
 attentively consider it, may incline you to
Patience in your *Tribulation*.

THERE was formerly at *Oxford*, a Set
 of dirty Fiddlers, known by the Name of
 the

the *University Waits*, who being in *Fate* and *Genius* something like yourselves, took it into their Heads, one Morning, to be very unseasonably *Rhapsodical*; and expected no doubt, as you may do, *something* for their Pains. A Gentleman, who had entertained Company late, and was just going to Bed, being roused and disturbed by their unsolicited Salutation, threw up the Sash, and called out *Waits*. They immediately gathered under the Window hoping at least to receive a *Toster*. And that they might expect an *equal* Division, he asked *how many are there of you?*—*Five*, Sir, said they, *and the Lanthorn-bearer*—*Why then*, says he, *take it amongst you*—and discharging the P—s—p—t full in their Faces, left them to shake their Ears in *Concert*, and comfort themselves with the Thought, that they were *Partners* in the Misfortune, and all made the same *bad Appearance*.

To such Kind of Consolation, Gentlemen, I leave you,—You have the *String* in your Hands to be sure—And what Use soever you may make of it, I don't doubt but you will remember to the last.

Your humble Servant,

THE ANTIGALLICAN.

— *Sic me Servavit Apello.*

Dated from our Association, at
the Red Lion in Horsley-
Down, Southwark, this
24th of June, 1755.

P. S.

P. S. If you ever write again, let us know, who is *your* Lanthorn-bearer.

F I N I S.

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